THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work of what sort it is."—I COR. 3: 13.

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EVIDENCES OF IMMORTALITY.

BY ELDER NEPHI ANDERSON.

"Three messengers to me from heaven came,
And said: 'There is a deathless human soul—
It is not lost, as is the fiery flame
That dies into the undistinguishing whole.
Ah, no; it separate is, distinct as God—
Nor any more than He can it be killed;
Then fearless give thy body to the clod,
For naught can quench the light that once it filled!'
Three messengers—the first was human Love;
The second voice came crying in the night,
With strange and awful music from above—
None who have heard that voice forget it quite;
Birth is it's name. The third, O, turn not pale!—
'Twas Death to the undying soul cried, Hail!"

The present is the all-important time; and yet, alone, it can not stand. To-day is the only day for activity, for life—the only day when the human soul may reach out into the immensity of Time's store house and take riches for itself; and yet To-day, without Yesterday and To-morrow would indeed be weak and helpless.

Yesterday, To-day, and To-morrow are bound together by unbreakable links. One without the other is isolated, incomplete; but when all work together, they are strong even to the accomplishing of all possible things.

And so this life, alone, is poor and weak and unsatisfactory. We who are living it must have some knowledge of the way from whence we have come, and be able to look along the path which lies before us; for as Tennyson said, "Birth is a mystery, and death is a mystery, and midway between lies the tableland of life with its struggles and perplexities"; and also, as Paul said, "If in this life only we have hope in Christ, we are of all men most miserable." The present life can only be explained by the light of the past; and it can be lived intelligently and perfectly only through the inspiration derived from the promises of the future. The past is gone. That which has been done is now working out its inevitable and legitimate results, and we see them on every hand among the multitude of earth's inhabitants. The future is before us, and what we are doing now will surely come to fruition either in this life or the life to come. We reap as we sow from eternity to eternity, and in the light of this truth the Now stands out in its true importance.

But many people are in doubt regarding the future. Faith is weak in the world, and the eye of this faith sees not through the mists and fog. Without hope of immortality, the only adequate incentive to righteousness in this life is gone. He who believes that thought and being cease at the death of the body (if there really be such a person) must be one of Paul's "most miserable" individuals. Such say to themselves, "'Let us eat, drink, and be merry, for to-morrow we die'; and dying, the race is run, the play is finished, the curtain goes down, never to rise again. What then does it matter what we say or do?—it will all end in the same way—in the same absolute void of nothingness."

The Christian, of course, accepts the teachings of Christ and His disciples as sufficient to establish the truth of a future life; but aside from the revelations of God contained in the Scriptures, there are many evidences which appeal to the reason as well as to the heart that the grave does not end all. Let us briefly examine some of these.

The instinct of animals have some reality corresponding to it. The bee has an instinct to gather honey—there is honey to gather. The fin proves the existence of water. The eye proves that there is light. The roots of the growing plant strike into the soil, seeking for moisture—moisture is. The leaf reaches out for air and sunlight—air and sunlight exist. Nature does not disappoint. Belief in a future existence is a human instinct. All men in all ages in all conditions have had it. Why should this human instinct be the only exception to a universal rule?

Though there is a strong and close relationship between the body and the spirit which gives it life, yet this correlation is not absolute. The body grows to a fulness, and then decays. Not so with the spirit, which is often as strong as ever in a weak body. The spirit, therefore, cannot be a growth from the body, cannot be absolutely dependent on the body, which it would be were it such a growth. Rather, the body is the result of the spirit. The spirit is the life element, the source of energy, the body-shaper. The child grows because he lives, he does not live because he grows. The body changes—*we* remain. The material of which the brain is composed may have changed many times, yet there is something there that does not change. Memory holds the scenes of childhood intact and unchangeable for half a century. The body may be weak and decrepit with age, yet the thoughts that played upon that

soul in childhood still abide with the man. There is a something that has been with him always, a something that has developed from infancy, a something that has expanded and retained all that it ever received.

In reality, the eye does not see, the ear does not hear, the nerves do not feel. These are but the media by which the spirit sees and hears and feels. From the eye to the brain extends a small white cord. Cut the cord, and the sight is gone; yet the eye is not injured in the least. From the ear to the brain is another small nerve. If it is destroyed, there is no more hearing; yet the wonderful mechanism of the ear is as complete as before. The pain that is felt in the injured finger would cease were the nerve-threads benumbed or destroyed. Is it the brain, then, that sees and hears and feels? Surely not. The brain is but a mass of white and gray matter, composed of the common elements that enter into the composition of the other parts of the body. There is something within apart from the tissues of the body that is the seat of every sensation known to the living being.

Life is a growth. The body has been built up by the addition of materials taken from the elements around it. These materials have been arranged systematically and orderly. A wonderful intelligence supervises the building of this body, which grows into a marvelously beautiful and serviceable structure. There is a force back of the material which pre-arranged the body according to a set plan, a potentiality which shapes the body to its destined end. This is the eternal spirit. The weaver existed before the web, and will exist after the web is destroyed.

Matter and energy are indestructible. They change their form only, but are not annihilated. The burning tree goes but back into the forms of matter existing in earth, air, and water. Energy may be changed, but not destroyed. Heat may be changed to motion, and motion to heat. Electricity may be changed to heat, light, or motion. There is no waste in nature. Then why should there be in that higher, finer, superior, spiritual world?

The body without the spirit is dead. Life does not consist in motion, or light, or heat, through these may be attributes of life. An automaton may be made to look like a human body, and to perform bodily movements, but no one would mistake it for a human being. The glance of the living eye, the touch of the living hand are proofs positive that there is something back of the grosser material that is more than mere motion or force—something that is eternal—something that is life.

> "What is excellent,
> As God lives, is permanent;
> Hearts are dust, heart's love remains;
> Heart's love shall need thee again."

So says Emerson; and what is more excellent than a noble life, a soul perfected in the school of experience, a heart that has suffered and sacrificed all for the love of truth and the well-being of humanity? Surely there is a future reward for such.

There is a necessity for a future life to complete this one. Out of the millions of human souls that come into this stage of existence very few ever attain even to a comparative degree of fulness either physical or intellectual or spiritual. The great law of compensation obtains throughout all known

existence. All things that obey the laws of their being are rounded out into complete wholes. The evil must pay, the good must be paid. All things must be equalized—there must be a great clearing house to balance accounts. This life's story ends abruptly and ofttimes unfinished. There must be another chapter. If these things are not, then there is no scheme of things; but existence itself is a farce, unworthy of creative power, and out of harmony with all intelligence.

There is something within us that tells us of an existence beyond the grave. When we are our better selves, and especially when we are in harmony with the sweet influence of God's Spirit we feel that we shall not become extinct, but that we shall live on and on into God's eternity, becoming nobler, wiser, better, stronger, freer, greater. God is our Father. Offspring become like unto their parent. This life leaves us but mere children, and the future is needed for our perfecting.

The great Temple stands in magnificence. Everlasting glory shines from its walls and towers. We have not entered yet, but are just standing in the outer porch. Some day we shall enter, and see, and partake of its entrancing beauty.

"O, listen, man!
A voice within us speaks the startling word,
'Man, thou shalt never die!' Celestial voices
Hymn it round our souls; according harps,
By angel fingers touched, when the mild stars
Of morning sang together, sound forth still
The song of our great immortality!"

We are immortal beings, living in the midst of eternity, of which so-called time is but a subdivision; and we must know this, that every act of good or evil will leave its mark on an undying soul. To-day we are the sum of all the yesterdays, and so, likewise, the life beyond the grave will consist of all the to days that are now coming and going. Would that we all might fully sense this great truth, and act accordingly!

THE SCOTTISH CONFERENCE.

The Scottish semi-annual conference was held in Glasgow, November 26, 1905, in the Breadalbane Hall, Oxford Street. President Heber J. Grant and twenty-one traveling Elders were present.

President James Brown was in charge of the meetings. At the morning session he gave a brief but spirited address of welcome to those assembled, and presented the general and local authorities of the Church, who were unanimously sustained. The clerk read the statistical report for the past six months ending October 31, 1905, showing five branches, having a total membership of 499 souls and twenty Elders; number of tracts distributed, 135,731; conversations, 4,068; books distributed, 2,473; meetings held, indoor, 1,297; outdoor, 765; baptisms, 28. Elders Angus T. Lockhead and David L. Murdock then made short addresses.

President Grant occupied the remainder of the time giving words of encouragement and exhorting us to faithfulness, that we should grow in intelligence

and increase in faith by our diligence. He showed how he had been blessed financially by seeking first the kingdom of heaven.

In the afternoon Elders Wilson W. McCarty and David H. Packard spoke briefly on modern prophecy fulfilled, and the success that has attended their labors. Elder Packard and companions have been the means of establishing a small branch of the Church at Aberdeen.

President Grant spoke on the efficacy of prayer, and related incidents in his own life and others to show how many blessings had been obtained.

At 6 p.m. the large hall was filled with Saints and investigators. Elders Emuel Bachman and John F. Anderson, Jr., both spoke of the testimony of the three witnesses to the Book of Mormon.

President Grant spoke of the message which the Latter-day Saints have to give to the world. Referred to the statement of the Church of England in her homily on the "Perils of Idolatry," that Christianity had been buried in idolatry for eight hundred years or more, thus showing the necessity for a new dispensation. He referred to the absurd statements of many uninformed persons concerning the Saints, and how they accept improbable statements in regard to them. If people would think for themselves there is plenty of evidence of the sincerity and devotion which the Saints show to the Gospel of Christ.

During the conference, solos were rendered by Elder Peter S. Condie, Brother Cooke, and Sister Belle McDonald. We were also favored by the Cambuslang Quartet with a beautiful selection.

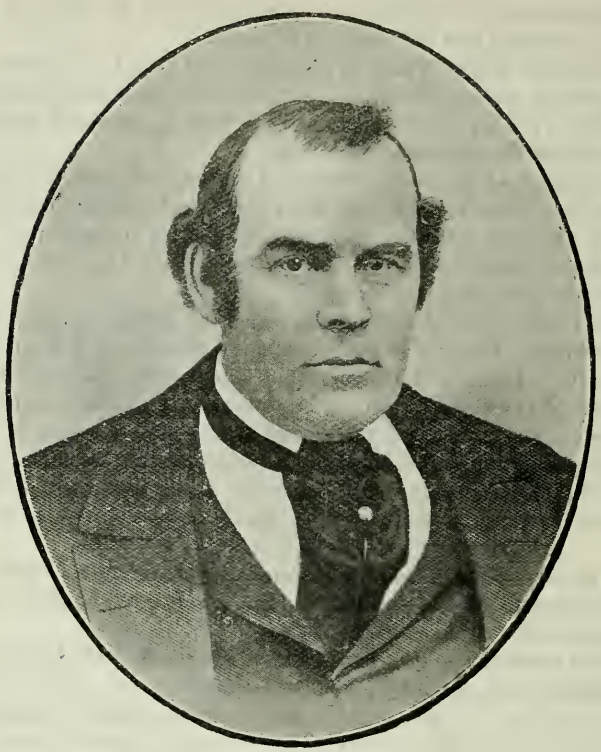
Priesthood meeting was held Saturday evening, at which the Elders reported, and instructions were given by President Grant.

GEORGE H. SIMS, Clerk of Conference.

Man but a Steward.—There would be no trouble between labor and capital, poor and rich, if every man considered himself a steward of that which he possesses. The scriptural injunction, "Lay not up for yourselves treasure on earth," is often misread. People literally accumulate for themselves and theirs, forgetting that the only justification for acquiring wealth is that it may be judiciously distributed and placed where it can do the greatest good to the greatest number of God's children.

"The earth is the Lord's and the fulness thereof." Some act as if there were no owner of this beautiful planet. They take what they can lay hands on, through business shrewdness or "luck," never reflecting that they owe the Owner any accounting, or His children, their fellow-men, any token of love. But mortal man owns really nothing. The herds, the flocks, the animals on "the thousand hills," belong to God. His are the forests, the quarries of marble, and all the veins of silver and gold. The scriptures recognize the idea of man's trusteeship, not of man's ownership.

It is this truth that the Almighty inculcates upon His children through the law of tithing—a truth necessary to understand, and to practice, if perfection is to be attained. For only through the law of sacrifice can progress be made. When man acknowledges his absolute dependence upon God, he will be most useful, because whatever gifts he has will be placed at the disposal of the Almighty for the benefit of His children.—*Deseret News.*



APOSTLE PARLEY P. PRATT.

Parley Parker Pratt was the first editor of the Millennial Star, the first number being printed at Manchester, and dated May, 1840. Those early numbers give evidence of the inspiration which this gifted writer was in possession of in his labors as a minister of the Gospel of Jesus Christ.

Parley P. Pratt was one of the first Apostles in this dispensation, and was numbered among those few great men who rallied around the Prophet Joseph Smith and helped him to establish the Church of Jesus Christ of Latter-day Saints. His life is closely connected with the rise and progress of the Church.

He was born April 12, 1807, in Burlington, Otsego Co., New York, and was a lineal descendant of a prominent Pilgrim family of New England. Because of adverse circumstances, his scholastic education as a boy was extremely limited, yet it is said that even in his youth he displayed an originality of mind seldom exhibited.

In September, 1830, being led by the Spirit of the Lord from his home in the State of Ohio, he came several hundred miles eastward, where he obtained a copy of the Book of Mormon. After reading it he was convinced of its truth, and then traveled in search of the highly favored men of God who had seen angels and heard the voice of the Almighty. He soon succeeded in find-

ing them, listened to the testimony which they bore, and was soon a member of the Church. He was ordained an Elder and sent out to preach.

Elder Pratt, in connection with a few companions, was called by revelation to journey to the westward boundaries of the State of Missouri, a distance of fifteen hundred miles, and he was among the first to visit that land where the City of Zion will at some time be built.

When the first quorum of Twelve Apostles was organized, Elder Pratt was chosen one of the number. He was ordained to the Apostleship February 21, 1835. He suffered with the Saints during their terrible persecutions in Missouri. A number of the leading brethren were cast into prison, and Elder Pratt was among them. He was kept behind prison bars for eight months, when he providentially made his escape.

In company with others of the Twelve he filled a mission to Great Britain in 1840-1. It was on this mission that the STAR was founded and much other literature was published. After his return to America, he presided over the mission work in a large section of the States. A few years later he filled a second mission to Europe. In the year 1851 he was sent on a mission to the Pacific Islands and to South America, when he was away four years. While Apostle Pratt was filling a mission in the States, he was assassinated in the southern part of the State of Arkansas, May 13, 1857.

Among the numerous writings of this martyred apostle, special mention should be made of "The Voice of Warning" and "The Key to Theology." These are quite familiar to the Saints. In his preface to the second European edition of the former work, written from Manchester, December 4, 1846, the author says:

"If there be anything to admire, or anything praiseworthy, in this work, the author has no claim to the honor or the praise; it is justly due to Him who is the Source and Fountain of all truth. The author was a husbandman, inured to the plough—unpolished by education, untaught in the schools of modern sectarianism—(falsely called "divinity")—reared in the wilds of America, with a mind independent, untrammelled and free. He drank of the pure fountain of Truth, unsullied and unmixed, as it unfolded in majesty of light and splendor from the opening heavens in all the simplicity of its nature. As such it has flowed from his pen in the following volume; not veiled in mystery; not dressed in the pomp of high sounding names and titles and learned terms; not adorned in the gay attire of eloquence flowing from the imagination and the passions; but standing forth in the undress of its own native modesty, as if conscious of the purity and innocence of its nature. . . .

"With an assurance that the principles of this work will yet prevail over the whole earth, this new edition of the "Voice of Warning" is now sent forth; and should the author be called to sacrifice his life for the cause of truth, he will have the consolation that it will be said of him, as it was said of Abel, viz., 'He being dead, yet speaketh.'"

The closing words were prophetic, for the author was called upon to sacrifice his life for the cause of truth, and truly it can be said of the gifted Apostle, that he also, though he is dead, he yet speaks through the volumes of truth which he has left behind.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 30, 1905.

EDITORIAL

THE POETS ON PRE-EXISTENCE.

THE poets are akin to the prophets. By the inspiration of the Lord many of them have caught glimpses of sublime truths which the prophets have more fully expounded.

The doctrine of the pre-existence of man is plainly taught in the Scriptures; yet it, along with many other beautiful truths, has become obscured in the man-made creeds which have answered the purposes of a religious belief for many centuries past. The doctrine of an existence before this life has appealed to many poetic minds, and they have given expression to their conceptions of this truth in the beautiful language of poetry. Victor Hugo expressed his belief in the following definite statement:

"Before I came upon this earth
I know I lived in gladness
For ages as an angel; birth
Has caused my present sadness."

In the poem "To an Astrologer," Ella Wheeler Wilcox gives expression to this thought:

"Before the solar systems were conceived,
When nothing was but the Unnamable,
My spirit lived, an atom of the Cause.
Through countless ages and in many forms
It has existed ere it entered in
This human frame to serve its little day
Upon the earth."

T. B. Aldrich in "Metempsychosis" puts his belief in the eternal existence of the spirit in the following poetic expressions:

"I was a spirit on the mountain tops,
A perfume in the valleys, a simoon
On arid deserts, a nomadic wind
Roaming the Universe, a tireless Voice.
I was ere Romulus and Remus were;
I was ere Nineveh and Babylon;
I was, and am, and evermore shall be,
Progressing, never reaching to the end."

Coleridge, in "On a Homeward Journey," states his experience as follows:

"Oft in my brain does that strange fancy roll
Which makes the present (while the flesh does last)
Seem a mere semblance of some unknown past,
Mixed with such feelings as perplex the soul
Self-questioned in her sleep: and some have said
We lived, ere yet this robe of flesh we wore."

James Russell Lowell also caught a glimpse of a past existence, which he expresses in "The Twilight":

"Sometimes a breath floats by me,
An odor from Dreamland sent,
Which makes the ghost seem nigh me
Of a something that came and went,
Of a life lived somewhere, I know not
In what diviner sphere:
Of mem'ries that come not and go not;
Like music once heard by an ear
That cannot forget or reclaim it;
A something so shy, it would shame it
To make it a show;
A something too vague, could I name it,
For others to know:
As though I had lived it and dreamed it,
As though I had acted and schemed it
Long ago."

The well known stanza in Wordsworth's "Ode on Intimations of Immortality" is a most beautiful presentation of this doctrine. It seems that "some good and pious persons," to quote Wordsworth's own words, objected to the poet's teachings, and he is, therefore, led to make the following rather timid and weak justification of his conclusions:

"It (the doctrine of pre-existence) is far too shadowy a notion to recommend to faith as more than an element in our instincts of immortality. But let us bear in mind that though the idea is not advanced in revelation, there is nothing there to contradict it, and the fall of man presents an analogy in its favor. Accordingly, a pre-existent state has entered into the creeds of many nations, and among all persons acquainted with classic literature is known as an ingredient in Platonic philosophy. Archimedes said that he could move the world if he had a point whereon to rest his machine. Who has not felt the same aspirations as regards the world of his own mind? Having to wield some of its elements when I was impelled to write this poem on the 'Immortality of the Soul,' I took hold of the notion of pre-existence as having sufficient foundation in humanity for authorizing me to make for my purpose the best use of it I could as a poet."

The stanza under discussion is as follows:

"Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
And not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home:

Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing boy,
But he beholds the light, and whence it flows,
He sees it in his joy;
The Youth, who daily farther from the east
Must travel, still is Nature's Priest,
And by the vision splendid
Is on his way attended;
At length the Man perceives it die away,
And fade into the light of common day."

One is tempted to ask, why may not this "light" attend the boy into and throughout his manhood? Why should it "die away" and "become common" as the man grows in years and the experience of the world? Perhaps the answer is that as the child grows to manhood the clouds of sin obscure the "clouds of glory" which attended him from that other world; but when a man becomes a child again in purity by accepting the Gospel of Jesus Christ and living its principles, heaven ought to lie about him the same as in his infancy, and the "forgetfulness" be overcome to some degree by the additional knowledge and assurance which is given him regarding his pre-existence and the purpose of his being.

But the Latter-day Saints have "a more sure word of prophecy," whereunto they "take heed as unto a light that shineth in a dark place, until the day dawn," and this "more sure word" on this question has one of our Latter-day poets, Eliza R. Snow, written out in the well known hymn:

"O my Father, Thou that dwellest
In the high and glorious place!
When shall I regain Thy presence,
And again behold Thy face?
In Thy holy habitation,
Did my spirit once reside?
In my first primeval childhood,
Was I nurtured near Thy side?"

Here is no "Unnamable," no mere "strange fancy" or "a perfume in the valleys"—here is the definiteness of truth. Prophecy and poetry have been linked, and the result is a grand truth, beautifully expressed.

N. A.

A company of fifty-four Saints took passage to America along with the Elders who sailed from Liverpool November 24th. Elder William W. Phelps had charge of the company.

Arrivals.—The following missionaries arrived at Liverpool November 24, 1905, per s.s. *Arabic*: For Great Britain—Samuel J. Perkins, Adam Glenn, Wellsville; George W. Whipple, Brigham A. Seare, Salt Lake City; Alfred N. Olsen, John W. Phillips, Brigham City; Robert Greenwood, Price; Walter Cox, Jr., Provo; Joseph H. Butler, Spring Lake; Herbert D. Brown, Blackfoot, Idaho; James A. Berry, Hibbard; Brigham Casto, Salina; Henry C. Gwilliam, Arthur S. Shreeve, Ogden; Herbert Owen, Glendale; Archie S.

Richardson, Jensen. For Scandinavia—Charles C. Nelson, Niels L. Petersen, Redmond; Lorenzo Eggertz, Martin Nielsen, Logan; Hans P. Folkersen, Salt Lake City; Thomas Nielsen, Elsinore; Joseph Peterson, Richfield; Edward C. Ekman, Batesville; Lewis C. Hemmingsen, South Jordan; Hyrum Felt, Huntsville; Christian F. Peterson, Moroni; Niels Jensen, Independence. For Sweden—Gustaf E. Elm, Bear River City; Carl C. Nelson, Redmond; Gustaf Peterson, Smithfield. For Switzerland and Germany—John H. Kienke, Provo; Joseph A. Luthy, Preston; Ludwig Rueckert, Cannon Ward; John W. Loosle, Clarkston; Lewis Bessan, Payson. For the Netherlands—John E. Mason, Lehi; James D. Hoggan, Lewisville; Dorr Marsh, Salt Lake City.

Appointments.—The Elders who arrived for Great Britain November 24, 1905, are appointed to the following conferences: Samuel J. Perkins, Joseph H. Butler, George W. Whipple, Birmingham; Arthur S. Shreeve, Norwich; John W. Phillips, Nottingham; Brigham A. Seare, London; Henry C. Gwilliam, Brigham Casto, Manchester; Robert Greenwood, Sheffield; Alfred N. Olsen, Irish; Walter Cox, Jr., Herbert Owen, Newcastle; James A. Berry, Bristol; Herbert D. Brown, Liverpool; Adam Glenn, Grimsby; Archie S. Richardson, Scottish.

FROM THE MISSION FIELD.

New Meeting Rooms at Bradford.—The Saints of the Bradford branch of the Leeds conference have recently acquired commodious quarters in the Westgate New Hall, located in a most desirable section of the city of Bradford. It has been felt for some time that the room in the Temperance Hall has not been a desirable place in which to meet, and so through the efforts of President Reese M. Harper and Elder Joseph W. McMurrin, Jr., president of the Bradford branch, the new quarters on Westgate were secured at a very reasonable rental.

The main hall is a neatly furnished room, well lighted and ventilated, with a seating capacity of three hundred. Adjoining the large room are two smaller ones, which will be convenient for classes in their Sunday school, for all smaller meetings, and for the social gatherings of the Saints. The entrances are light and roomy.

On Saturday evening November 25th, the large room was filled with Saints and friends for the first time, and a most creditable concert was given by local talent. On Sunday the Sabbath schools met in the new rooms, and in the afternoon the Saints met in their regular Sacrament meeting. Elders Alpha J. Higgs and Nephi Anderson from the Liverpool office were present and addressed the meeting. Elder Anderson first offered a prayer dedicating the rooms to the Lord for the use of the Saints.

The Bradford Saints are to be congratulated on the change from old to new quarters, and it is hoped that the removal will bring new life and additional interest to this already flourishing branch.

SKETCHES OF MISSIONARY LIFE.

BY BISHOP EDWIN F. PARRY, RECENTLY OF THE PRESIDENCY OF THE EUROPEAN MISSION.

(*Continued from page 740.*)

After accepting a call to fulfill a mission, Elders sometimes find they are without the necessary funds at hand to carry them to their destination. But the assurance that prompts them to respond to the call also gives them confidence that this difficulty can be met and overcome in some way. The feeling that "where there's a will there's a way" seems to actuate their whole being, and very seldom if ever are they disappointed in their expectations.

A few years ago a young man was called to fulfill a mission and had reported himself as being willing to go. He hastily prepared to start by paying what debts he was owing and providing some things that his family were in need of, after which he found that he had no means left for paying his way to his destination, which was in a foreign country, and the time set for his departure was near at hand. A few days previous to the time of leaving, an acquaintance met him, and during the conversation that ensued the missionary informed his friend of his call to take a mission, but said nothing about his financial circumstances. Before parting, the young friend handed the missionary a silver coin with this remark: "Here, I want to give you this to help you along; and you will find that others will help you, as I found in my experience when about to go on a mission a few years ago."

This was the first piece of money he had received to aid him on his way, but, true to his friend's words, others helped him, and money came from several sources where he did not expect anything, and had no reason to expect it. The result was that on the day of his departure he not only had enough to pay his way, but sufficient to meet necessary expenses while absent during the first year of his mission.

Another such instance occurred in the experience of an Elder called to go to England several years ago. After receiving and accepting of his call, he made what preparations he could to comply with it. He was, however, disappointed somewhat in getting some means due him. The result was that on the day previous to that on which he expected to start he, did not have sufficient means to take him to New York. He knew not from what source he could get money, but still hoped to be able to go on the day appointed. That night he dreamed that he received one hundred dollars, but awoke in the morning and found himself in the same financial condition as on the day before. But his hopes were not blighted. He concluded that if the dream meant anything, it was an indication that he would still succeed. During the day and before the time set for his departure he received just one hundred dollars from an entirely unexpected source, and was thereby enabled to start on his journey at the time appointed.

In the "Life of John Taylor" is related an interesting episode which shows how he was helped when in need of funds to pay his way across the ocean.

It was in the year 1839, just after the Saints had been driven in a body from their homes in Missouri. Apostle Taylor, with others of his quorum, had been called as a missionary to England. With much difficulty, owing to sickness, he made his way to New York, but without means to proceed any farther. His experience in New York is here given as recorded in his biography:

"When Elder Taylor arrived in New York, Elder Woodruff had been there some time, and was impatient to embark for England, but as yet the former had no means with which to pay for his ocean passage. Although supplied with all the means necessary on his journey thus far, after paying his cab-fare to the house of Brother Pratt he had but one cent left. Still he was the last man on earth to plead poverty, and in answer to inquiries of some of the brethren as to his financial circumstances, he replied that he had plenty of money.

"This was reported to Brother Pratt, who the next day approached Elder Taylor on the subject:

"Elder Pratt: 'Brother Taylor, I hear you have plenty of money?'

"Elder Taylor: 'Yes, Brother Pratt, that's true.'

"Elder Pratt: 'Well, I am about to publish my 'Voice of Warning' and 'Millennial Poems.' I am very much in need of money, and if you could furnish me with two or three hundred dollars I should be very much obliged.'

"Elder Taylor: 'Well, Brother Parley, you are welcome to anything I have, if it will be of service to you.'

"Elder Pratt: 'I never saw the time when means would be more acceptable.'

"Elder Taylor: 'Then you are welcome to all I have.'

"Putting his hand into his pocket Elder Taylor gave him his copper cent. A laugh followed.

"'But I thought you gave it out that you had plenty of money,' said Parley.

"'Yes, so I have,' replied Elder Taylor. 'I am well clothed, you furnish me plenty to eat and drink and good lodging; with all these things and a penny over, as I owe nothing, is not that plenty?'

"That evening at a council meeting Elder Pratt proposed that the brethren assist Elder Taylor with means to pay his passage to England, as Brother Woodruff was prepared and desired to go. To this Elder Taylor objected, and told the brethren if they had anything to give to let Parley have it, as he had a family to support and needed means for publishing. At the close of the meeting Elder Woodruff expressed his regret at the course taken by Elder Taylor, as he had been waiting for him, and at last had engaged his passage.

"Elder Taylor: 'Well, Brother Woodruff, if you think it best for me to go, I will accompany you.'

"Elder Woodruff: 'But where will you get the money?'

"Elder Taylor: 'Oh, there will be no difficulty about that. Go and take a passage for me on your vessel, and I will furnish you the means.'

"A Brother Theodore Turley, hearing the above conversation, and thinking that Elder Taylor had resources unknown to himself or Brother Woodruff, said: 'I wish I could go with you. I would do your cooking and wait on you.'

'The passage to be secured was in the steerage—these missionaries were

not going on flowery beds of ease—hence the necessity of such service as Brother Turley proposed rendering. In answer to this appeal, Elder Taylor told Brother Woodruff to take a passage for Brother Turley also.

"At the time of making these arrangements Elder Taylor had no money, but the Spirit had whispered to him that means would be forthcoming, and when had that still, small voice failed him! In that he trusted, and he did not trust in vain. Although he did not ask for a penny of anyone, from various persons in 'voluntary donations' he received money enough to meet his engagements for the passage of himself and Brother Turley, and no more."

One of the first trying experiences a missionary has to endure is that of tearing himself away from his family. The expression "tearing himself away" is not describing too strongly the painful feelings of such an ordeal, for to many this is no trifling experience: it is like tearing one's heartstrings to undergo it, and he feels almost as though he were purposelessly inflicting most cruel torture upon his loved ones, regardless of their appeals for mercy. But feeling that it is a call from the Lord that prompts him to do this, he is strengthened to endure the severe, but fortunately short trial. One can perhaps imagine to some extent how painful was such a parting as described by the late President Heber C. Kimball. It occurred about the same time as the incident just related in the experience of President John Taylor. Apostle Kimball was called to the same mission. It was but a short time after the Saints first settled in Nauvoo, Illinois, and they were poor and destitute, and owing to exposure and an unhealthy place of refuge, these missionaries and their families were in poor health. Elder Kimball depicts his leave-taking as follows:

"During the night of August 23rd, 1839, my son, David Patten, was born in Commerce, in the log cabin I had put up at the end of the Bozier house. We had a heavy thunderstorm that night, but the hand of the Lord was over us. As soon as my wife was able, I moved my family into the new log house that I had built.

"September 14th, President Brigham Young left his home at Montrose to start on the mission to England. He was so sick that he was unable to go to the Mississippi, a distance of thirty rods, without assistance. After he had crossed the river he rode behind Israel Barlow on his horse to my house, where he continued sick until the 18th. He left his wife sick with a babe only three weeks old, and all his other children were sick and unable to wait upon each other. Not one soul of them was able to go to the well for a pail of water, and they were without a second suit to their backs, for the mob in Missouri had taken nearly all they had. On the 17th Sister Mary Ann Young got a boy to carry her up in his wagon to my house, that she might nurse and comfort Brother Brigham to the hour of starting.

"September 18th, Charles Hubbard sent his boy with a wagon and span of horses to my house; our trunks were put into the wagon by some brethren; I went to my bed and shook hands with my wife who was then shaking with a chill, having two children lying sick by her side; I embraced her and my children, and bade them farewell. My only well child was little Heber P., and it was with difficulty he could carry a couple of quarts of water at a time, to assist in quenching their thirst.

"It was with difficulty we got into the wagon, and started down the hill about ten rods; it appeared to me as though my very inmost parts would melt within me at leaving my family in such a condition, as it were almost in the arms of death. I felt as though I could not endure it. I asked the teamster to stop, and said to Brother Brigham, 'This is pretty tough, isn't it; let's rise up and give them a cheer.' We arose, and swinging our hats three times over our heads, shouted: 'Hurrah, hurrah for Israel.' Vilate, hearing the noise, arose from her bed and came to the door. She had a smile on her face. Vilate and Mary Ann Young cried out to us: 'Good bye, God bless you.' We returned the compliment, and then told the driver to go ahead. After this I felt a spirit of joy and gratitude, having had the satisfaction of seeing my wife stand upon her feet, instead of leaving her in bed, knowing well that I should not see them again for two or three years."

The excitement or the interest of travel generally keeps up one's spirits while on the way; but soon the journey is at an end. Arriving at the headquarters of the mission to which they have been appointed, the missionaries are assigned to various conferences or fields of labor. During the short time they have traveled together they have become quite attached to each other. They appreciate one another the more through being alike newly separated from near friends and traveling through strange lands among strange people. It is another affecting experience to part from traveling companions; and when each one finds himself singly cast among strangers, or rather among new friends, he is for a little while lonesome. If he allows himself to take a cheerless view of the situation, he may feel somewhat home-sick; and if he makes no effort to cast aside his gloomy thoughts, he will soon be feeling extremely unhappy. He can encourage this feeling until it becomes a serious malady that can only be cured by the most heroic treatment, or else have the cause removed by a far less heroic method—that is by returning home at once. On the other hand, if the newly-arrived missionary fully determines to go to work immediately, to become familiar with the labor before him, to get acquainted with the people, and make himself at home among them, and take advantage of every circumstance that surrounds him, he will soon feel contented so far as personal comfort is concerned.

Although people are inclined to regard it as a trifling ailment, and extend no sympathy for those who suffer with it, home-sickness is a very serious affliction. It is even fatal in some instances. A soldier of a Massachusetts regiment is reported to have died in Cuba recently through home-sickness. Fortunately, there are remedies for the complaint in cases where missionaries are attacked with it. The most effective remedy is for the one afflicted to go to work at once upon his missionary labors.* He may meet with rebuffs, but such experience will be just what is needed to dispel the feeling of home-sickness and to inspire him with a determination to battle against discouragement.

A young man who lately returned from the mission field related that when he first arrived in his field of labor he felt symptoms of home-sickness. He determined to shake off the feeling at once, and went out to deliver tracts and

* The Elders will remember President Grant's unfailing remedy for home-sickness: "WORK, WORK, WORK! Do it now!"—ED.

seek Gospel conversations with the people. The first man he met opposed him and used considerable abuse. This treatment aroused him to put forth efforts to defend the cause he represented as well as his own character, for both were attacked. It also furnished a favorable opportunity for doing so, as the man made charges which he felt fully able to refute. The young man did not retaliate with abuse, but patiently and in a kindly spirit undertook to set the truth before his misinformed opponent. His pleasant manner and humble spirit conquered his antagonist, and made him a lasting friend. The missionary received a standing invitation to his house, and besides this, the gentleman who first opposed, afterwards, with his family, attended meetings, and they all became interested in the Gospel. The missionary continued his active efforts, and had no more feelings of home-sickness. He subsequently became one of the most energetic workers in the field.

Quite a number of missionaries who at first have become somewhat discouraged, and partially made up their minds to return home, have had dreams just at the critical time, and have been influenced thereby to continue in the field. They have dreamed that they had returned home without fulfilling their mission. The humiliation and chagrin they experienced in their dreams appeared so real that they have thereby had their minds changed by it, and once more determined to continue their efforts.

It sometimes occurs that a missionary goes to his field of labor with a misapprehension of the nature of the work. Returned Elders in reporting their labors abroad often speak of the success they met with, and of the opportunities and needs there are for missionary work in the world. In listening to such reports a person sometimes gets the idea that those who go out as missionaries will find people anxiously waiting for them, and ready to receive their message. A missionary soon learns that such is not the case, and sometimes feels that it is only a waste of time for him to remain and try to do anything. How frequently has the remark been made by a newly arrived missionary, "Why, I could do more good at home than I am doing here!" But he soon discovers that to gain success he must work for it. If the people will not come to him, he finds that he must go to them. He must awaken an interest in the message he bears, and to do this he must be patient and diligent as well as prayerful. It is a common remark among missionaries that they are just beginning to do real msssionary work that is satisfactory to themselves when they are about to be released.

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